

CERTAIN NOTES

of

M. HENRY AYNSWORTH

HIS LAST SERMON.

*Taken by pen in the publique delivery by one of
his flock, a little before his death.*

Anno 1622.

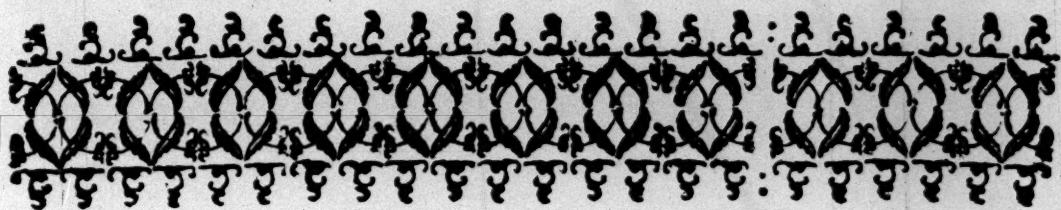
Published now at last by the said writer, as a love
token of remembrance to his brethren, to inkindle
their affections to prayer, that scandalls (of
manie years continuance) may be removed,
that are barrs to keep back manie god-
ly wise and judicious from us, wher-
by we might grow to farther
perfection again.

Math. 9. 37. 38.

*Surely the harvest is great, but the labourers are few.
Wherefore pray the Lord of the harvest, that
he would send forth labourers into
his harvest.*

Imprinted 1630.





To my beloved brethren in the faith and fellowship of the Gospell in all places specially those my native countrymen resident in Amsterdam, grace and peace from our God in Christ.



Beloved the Scripture tells us that while the Ark of God taryed in Kiriath-jearim, the time being long (for it was twenty years) all Iſraell lamented after the Lord 1. Sam. 7. 2. The same affections me thinks I perceive in manie of you, even for the sundry years absence of the Lords ministers, wherby our comfortable portion in the Lords house is greatly lessened, for being left now as sheep upon the bare commons, I fear we may truely cry with the Prophet, My leannes, my leannes, and with all being divers times hurried and torn with the loud out cryes, and hard handling of furious and unmercifull spirits, who under pretence of godly zeal and hatred against sin, ungodlily massacre the true & living members of Christs body, and by pulling out the squared living stones in-
A 2 danger

danger the fall of the house. And herewith considering what reproach not onely our selves, but also the truth it self sustains by reason of such courses, for now the wayes of Syon mourn, in that few or none come to her solemnities so that we may truely take up that complaint of the Prophet Lament. 1. 8. Ierusalem hath greivously sinned, therefore shee is in derision: all that honoured her, despise her, because they have seene her filthines: yea, she sigheth and turneth backward. And besides all this, the vigilant adversary is as forward to discourage and dishearten us by slaundering our holy practise with scisme and profanesse. Who duely weighing these things brethren can refraine pitying us as our saviour Christ did the multitude, because they were dispersed, and scattered abroad, as sheepe having no shepheard. But this being now toward the end or last dayes, love in men towards others is growen cold, every man seeking his own and not that that is Christs, Therefore brethren let us at last learn to be wise for our selves, in weighing the daunger of biting and devouring one another which tends to the consuming one of another Gallat. 5. 15. Let us hereafter study to be quiet. 1. Thess. 4. 11. and if any yet lust to be contentious, we must answer with the same Apostle, We have no such custom. 1. Cor. 11. 16. And touching those that seeme to be possessed with Diotrephes spirit, who are unwearyed to prate against us with malicious words, & not therewith content thrust them out of the Church that
witness

witnes for us, and testify against their iniquitye, what shall I say of them (since they reject the word of God, and all wholsom counsell for their amendement, contrary to the very letter of the 38. Article of our published confession of faith) but onely leave them to the Lord who onely hath power to change them or cutt them of. In the mean time read & consider that affectionate exhortation of the Apostle Rom. 16. 17. Now I beseech you brethren mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and avoyd them, for they that are such serve not the Lord Iesus Christ but themselves. Yet least they should take themselves hereby to be wronged if nothing be said farther, amongst the manie evils done us, I have thought fitting to give the Christian reader a tast of some, to will them in the fear of God to consider their waies in their hearts, and judge without partiality their courses by the law of God, so may they soone see, how injuriously and irregularly they have walked ever since the death of our wise, faithfull, and honoured guides, who spake enough to declare our daunger, and the means (through Gods blessing) to avoid it, for who can forget those oft pressed speeches of our Teacher upon his death bed when he earnestly exhorted even to his last breath, to Christian moderation in the affaires of the Church, as the main thing wherein our tranquilly would consist, and he had greate reason to urge it upon some, because manie yeares experience had taught him

how feirce, unadvised, & preposterous he had found some (to be left now in main trust as the principall) from time to time, in kindling fire that their wisdom and understanding found work enough to quench. And the last deceased Elder that best knew him that was principally aymed at, said in direct words, that it would never be well with the Church while it was guided by a strangers head, & who can deny his words to be true hitherto, nay let even himself and his privy counsellours speak, whether in their firey zeale they did not instantly so far forget our Teachers counsell for moderation, that they sought up and forced into the Church new causlesse troubles contrary to the Law & Gospell, as the Church of Leyden plainly proved to them, & contrary to the very letter of the 8. Position of our Apologie.

For when even in a meere matter of advise (desired of us by another Church) the Church here had come to a peacable conclusion to the content of ech part that differed in matter of judgment, and that the Elder had solemnly promised to write a letter accordingly, certain discontented brethren made a meeting to change that solemn agreement of the Church, the Elder consenting & acting with them, which he bringing and reading to the Church, it was instantly blamed in the Elder, for writing contrary to the Churches joynt agreement, and his own promise, and so he was turned back (after much striving by him & his confederats, who were afterwards discovered as guiltly of that they unjustly had censured others

others for) & willed to write the first peacable agreement, that the church might not be farther troubled, but in some absence (minded chief) the next Lords day, there was advantage taken of the time, & the letter brought again unaltered in the least, and by a strong and violent hand those manie masters then so far prevailed against those that pressed the former conclusiō, that the letter was consented to by the Church to be sent away as it was, onely crossing out my name, because I could be no testimonie, in that my name was produced for, and now the Church was so transported, that they refused so much as to signify under their letter, either that some brethren were differing minded thereto, or to take the advise of the Church of Leyden that were joyntly interessed with them.

But farther here was another thing yet worse, for either the Elder alone, or these privy counsellors with him, stood not to this second agreement the Church made, but wrote another with alterations, additions, and diminishings besides the Churches knowledge or consent, & sent it for the Churches minde and acte; yet behold the other brethren that never saw or heard this newe forged letter, till near two years after they were cast out of the Church (which was dispatched in hast, even in 14. dayes time least they should bee prevented) upon the very suspitiō, that a few of the met to write to cōtradict the Churches action, in hir letter of advise, by the sole, yet false, information of the Elder, two of them were singled out, and selected from the rest, and produced to the

Church for evill, which yet the informer professed, that the thing informed and accused, might be holy just, and good, for ought he knew, yet being desirous to get matter, the matter was prosecuted in the Church by interrogatories to finde out sin, which the brethren testified against, as contrary to the law of love which thinks no evill, & rule of Christ Matth. 18. Yet offered they the suspected act to sight & correctio wherein soever it should be found amisse, and with all protesting solemnly they had neither done the thing so suspected, nor intended it; & yet behold the brethren were cast out without the knowledge of sin or due dealing for sin, save that for refusing to answer intrapping demands, which they urged submission unto as Gods word & Christs government, they were Censured as contemners of both, and the maintenance of this both Elders & Church are now so wedded to, that the chief of them blush not to affirm, that rather then they will goe back from what they have done herein, they will goe on in it, yea though two of them doe not remain together. And yet who sees not their palpable grosse partiality in spurring their offending favourites in matters of scandalous and evill nature, lest their evill combination be weakened, discovered, or broken. Oh how much better were it they would cease to abound in their own sence, and take counsell from such as in the fear of God are both able and willing to direct them better. O that they would learn to be wise at the last, so through the good hand of our God there

there might be some recovery of what is lost. Whereas now their irregular proceedings have made our brethren in all places to hang down their heads, as they have been plainly certified from sundry Churches. Now from these and the like offences divers that were of us turn their backs upon us, and betake themselves to live at large, as if now the doore of indifferency or libertinisme were sett open, that it matters not whom they hear, or where they walk, anie where or no where, and measuring these mens sins with others they think they can hardly goe to worse: And whence riseth all this, & much more of the like, but even for the want of faithfull Pastors and Teachers, and godly discreet and able guides or Rulers in the Church? but what hope of ever such Worthies coming in, when there is such an hideous noyse in the house, by such unruly masters which cruelly smite some, wound others, & cast their dear brethren out at the windows. Hence come families to be divided, the loving husband from his beloved wife, the affectionate parents from their dear Children, hence come families to be spoyled by remissnes in neglect, nay, in utter laying aside of joynt family duties; the new vessels want their seasoning, the tender plants their due watering, and so become barren before their full growth. So that we may justly take up the complaint of the Prophet Habakuk 1. 2. 3. 4. Oh Lord how long shall I cry and thou wilt not heare! even cry out to thee for violence and thou wilt not help! Why dost thou
shew

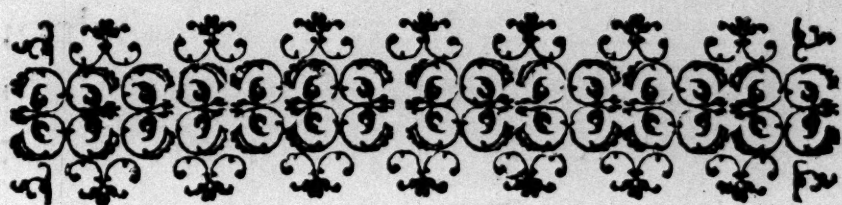
shew me iniquity, & cause me to behold sorrow :
for spoyling and violence are before mee : and
there are that raise up strife and contention , &c.
Oh consider this ye that are so bent to spoyling , repent
and turn in time, least the living stones crying in the
wall of the spirituall house, the corner stone be of-
fended, and fall upon you and grind you to peeces. But
I desire your conversion and not subversion , if the will
of the Lord so be , though ye have been bold to vent your
worst you can imagine against me upon all occasions,
and for your presumptuous determining my eternall
estate, the Lord forgive you. If you please to read what
is here writt, I hope through the Lord it may turn your
courses, that ye may see your duty is to build and not to
destroy. They were the instructiōs our late faithfull Tea-
cher M. Aynsworth, delivered to us all, the last time he
ever executed his ministry with us, which was at such
a time as his bodye & naturall strength were so decayed,
that he wanted (as ye know) ability to come up again,
even that very Lords day in the afternoone as his
usuall manner was , wherein his faithfullnes may be
seen even to his last gasp, in striving to feed the flocke
even when the hand of God was heavy upon him in
that sore perplexing and tedious disease of the stone, of
which in a few dayes after he dyed , yet since even in
his strong paines (that sometime by reason of the extre-
mity caused a stay of speech, to the grieve of the hearers
and beholders) he was delivered of this, as the last fruit
of

of his ministry, let the Israell of God love it as Iacob did Benjamin the dear sonne of his beloved wife, of whom she dyed. It is not for nothing that the Holy Ghost expressly tells us. These be the last words of David 2. Sam. 23. 1. Give me leave therefore (though not to call you together as Iacob did his sons when he was to deliver his last words to them Gen. 49.) yet to entreat you to read what our loving Teacher as a father spake in his charge last to us. And though some or the most of you heard them sett out in the lively voyce Gods solemn ordinance of preaching, yet let it not greive you, that I write to you some of the same things, so farr as my slow hand could extend to compasse, the fullnes of his words I professe not to report, no nor yet the summe or substance of every thing he hence delivered, no nor yet have I published things so well as I might have done, had I sett upon the work to write it out fair instantly, while things were green in my own & others memories, but now these notes having layen by me near 8. years before I sett upon this resolution, it is more defective then is requisite for the report of a work of so able and faithfull a man, yet I trust none will be offended at me for this my service of love, since if ought shall be found amisse, I am willing the blame lye upon my misunderstanding or forgetfullnes, and so let him be free, who ever approved himself in his ministry to every mans conscience. Besides, had I been exact in taking, yet considering his condition at the time of the delivery,
it is

it is not probable to come so refined to satisfy this curious
carping age, whom nothing almost pleaseth, but novelly
garnished with humane art. But as the contents of the
sermon tend not that way, so neither doe I passe to please
the world herein. My chief drift is, to commend the
remembrance both of the person and work, that ye may
be affected with the dayes of old, when we went together
to the house of God with joy, as those that keep a feast,
that so we may resolve with the Prophet Esai. 62. 1.
6. 7. Not to hold our tongues for Ierusalems sake, nor
give the Lord rest till he repaire and set it up, that so the
righteousnes thereof may break forth as the light, and
salvation thereof as a burning lamp. I end with the
heavenly words uttered when our great and good shep-
herd came into the world. Luk. 2. 14. Glory to God in
the highest, & on earth peace, good will toward men.

Your brother in all Christian
affection

SABINE STARESMORE.



I. PETER 2. 4.

*To whom comming as unto a living
Stone disallowed of men, but chosen of
God and precious.*

*5. Ye also as living stones, be made
a spirituall house, an holy priesthood,
to offer up spirituall sacrifices accepta-
ble to God by Iesus Christ.*

THe purpose of the Apo-
stle in these words and
those following, is to
exhort all Christians to
the encrease of faith and
holines of life. He ha-
ving before mentioned
the bounty of our Lord Iesus Christ,
who hath afforded the sincere milk of
his Word, that they might grow thereby:
Now because Paul may plant, & Apollos 1. Cor. 3. 5.
may water, but it is onely God that gives ⁶
the

the encrease, he doth thereby lead them to the Lord Iesus Christ, who hath so provided for his newborn babes that they may have wherewith to grow up.

Math. 21.
22.

First he speaks of coming to Christ, describing him *a living stone* as he is elsewhere called *the chiefe corner stone* in this building, upon whom all the people of God ought to rely, he being then the chief corner stone, notwithstanding he be disallowed of men, yet to God he is *elect and precious*.

Math. 11.
28

Ioh. 6. 44.

The first duty the Holy Ghost here teacheth us is, That we should be careful to get faith and holines in our persons which we doe obtain by coming to Christ: secondly we are next to come to his house, that is, to become members of his visible Church. Now we come to Christ first by his call of us by the preaching of his word; as Christ saith *Come to mee, &c.* secondly by the drawing of the father. So that there are two waies or means to come to Christ, the one is outward, the other inward, the first is the Word, the second is the Spirit, by perswading our hearts and bringing us to the obedience of the Gospell.

Next

Next we are to consider from what we are called, namely from that that is by nature sinfull, from our sinfull estate, secondly whereto we are called, that is, to Christ, that we may become living stones, to be built a *spirituall house*.

Christ is called a living stone as having life in himself, and giving life to his church, he is called the chief corne stone in way of similitude; for as the corner stone to the building, is to joyn the walls together, so Christ is to the whole Church, he joyns all his, both Iewes and Gentiles into one spirituall house. Again he is called a stone in respect of his firmnes of grace given of God by him; so that all that are built upon him, are as a house built upon a rock which stands sure against all assaults, opposed by our Saviour to an house built upon the sand which falls when tempestuous assaults come: so is it with us, we have a firm foundation which is Gods decree, his love stablished to us in Christ.

Iohn. 5. 26
& 1. 4.

Matth. 7.
24. 25. &
26.

Is Christ then such a firm and sure foundation, it is for the exceeding comfort of all his people, that however they be opposed by the world and satan yet they

vse.

Math. 16.

18.

V/c.

they shall remain firm for ever, the gates of hell shall never prevaile against them.

Again hath Christ life not onely for himself but for us, this is to shew us our dutyes that we carry our selves as living stones in his spirituall house which is his Church, he that is Christs must be a new creature, by faith he must put on Christ, for unlesse we come to Christ by faith, we shall depart from him without fruit: and by these severall comparisons laid down in scripture we are to know the grace of Christ is sett forth to us. He is a living stone and he makes us living stones, he gives life to the whole bodye.

John. 6. 50.
51.

He is called also living bread, who-soever eate him (that is beleve in him) shall live by him, if anie man eate of this bread he shall live for ever.

John. 15. 5.

He is called the vine and we the branches, he that abides in him brings forth fruite, but without him we can doe nothing, by him alone we bring forth fruit, and expect salvation in the day of the Lord.

Disallowed of men.) First this was in his own person when he was here, so also in his after. In himself, in that he had
neither

neither house nor home ; for he was a carpenter & brought up without schoole learning, and because of his base and lowe estate , he was despised and men regarded him not. *Mark. 6. 3.*

2. The Iewes were crossed in their error , while they expected salvation by the works of the law, but he declares, if they will have salvation they must have it by him , without him none can see God , to the Iewes then Christ was a stumbling block , by them judged an enimie to God and Moses. *Rom. 10. 3.*

3. Christ came preaching the death of the crosse, which to the Gentiles is foolishnes, and in respect of his plain & simple administration of the Gospell, for these causes he may be said to be disallowed of men. *1. Cor. 1. 23.*

This is spoken to comfort us against the scandall of the crosse, when we see he is rejected of the world not onely in himself, but in his servants, Is Christ then not respected? let us not be offended, for Christ was to enter into glory by suffering, let us then willingly endure despising here, that we may have glory in the life to come, for this cause *Luk. 24. 26*
1. Pet. 4. 1.

B

are

Matth. 10.
24. 25.

Iob. 18. 36.

Rom. 14. 17

Matth. 11.
29.

are we to arm our selves against the temptations of this world, because if the maister of the house was thus entreated and disallowed of men, we his seruants must not murmur if we drink also of the same cup, therefore we are not to think that the Kingdom of Christ here is a pompous outward Kingdom, but it consists in righteousness peace and joy in the Holy Ghost, and those that are his subjects must be meeke and humble; and therefore let all take heed that they be not offended at Christs meannesse, nor yet stumble at the afflictions that come for his sake.

Esaï. 53. 2.

Psal. 22. 7.

Hob. 12. 2.

The 3. thing, (*elect of God and precious.*) Whence we may observe, how opposite the actions of God and men are, men make no accompt of Christ, but count him vile, but God honours and preferres him, it is prophecyed of him that he should grow as a branch out of a dry ground, so saith the Prophet Esaie of him, and David compares him to a worme and no man, despised of men, yet this hinders not Gods respect of him, for after suffering he came to glory: Thus it is with all
his

his people, although they are despised of men, yet are they in accompt with God, God accompts them his treasure, he pitcheth his tabernacle amongst them, with whom he will dwell.

Christ is called the elect of God by the Prophet Esaie, my servant whom I have chosen, so wee are chosen in Christ, before the world was, God givs us eternall life by him.

Esaie. 44.

1. 2.

Eph. 1. 4.

2. Tim. 1. 9.

Ioh. 10. 10.

& 28.

V. 1.

In that Christ is elect and we in him, it is to shew the assurance of salvation by Christ, as Christ dyed and went to glory, so shall we also, even as God did regard him as his onely begotten sonne, in whom he is well pleased, notwithstanding all his basenesse in the worlds esteem; so doth God accompt of all true Christians, for this is for farther manifestation of the glory of God in accepting them in his sone Christ.

Matth. 3. 17

(*Ye also as livinge stones are builde up a Spirituall House.*) As in the first place we said, it is not enough to come to Christ in our persons, but we must adjoyn to his Church, so now we must not content our selves with personall good, but we must seek farther

Act. 2. 47

perfection to becom members of his visible Church, It is not lawfull for Christians to wander in the world or to live alone, nor to adjoyn themselves in communion with false Churches, but as it is in the Acts, *The Lord added to the Church such as should be saved*, unto this estate all are bound to come, and so to be made partakers of all Christs graces, who couples all the bodye together, for this cause are they called living stones in similitude from the stones of the temple compacted into one bodye, but the stones of the Temple were liveles, these living, and herein they differ. As the first Temple was a figure of Christ, so also it signified all the bodye of the faithfull, who make all one house, over which Christ is set. If we then be his house let us hold fast our rejoycing to the end.

Heb. 10. 21.

1. King. 8.
10.

Moreover although those stones in that first Temple built by Salomō were without life, yet God tooke possession of it; and dwelt in the midst of it, how much more with them that are a temple joynd together of living stones.

¶

Now as this is for encouragement to all to become members of his Church,
so

so also it sheweth who are the fit members of his Church, even those only that are living stones.

And in that the members of the Church ought to be living stones, it should teach us, not to be idle in good works, faith without works is dead, and just men live by faith, by faith we are made partakers of the death of Christ and all other benefits, Christ is the head of the body: As is the nature of the head, so must the members be, and as the parts of the body naturall, have life from the head, so also we from Christ, as he is the head and is living, so ought all true Christians that come to him; it is a thing against nature that a dead body should be fastened to a living head, and therefore whoever is not fastened to him by faith, cannot be made partakers of his life, therefore however hypocrites may come into the Church by their seeming regeneratiō, yet not having the life of God in them, they can receive no benefitt from Christ by the ministry of man. But because we are to insist upon the similitude of a building we will return to that.

Vse.

Iam. 2. 17.

Hab. 2. 4

Ephe. 5. 23.

1o Ioh 3. 24.

B 3

We

1. Cor. 12. We are built into an house three man-
 ner of waies , first by the gifts of the spi-
 rit , when God gives ability to build up
 one another by the graces we receive frō
 the Spirit of God, 2. Besides these, there
 are offices proceeding from the Lord
 Christ, of which some were maister buil-
 ders as the Apostles, and Prophets , next
 after them the Euangelists, upō the Do-
 ctrines they taught and writt the church
 is builded , as the Apostle testifies to
 the *Ephes. 2. 20. 21.* To these he adds the
 ordinary ministry of the church , Pa-
 stours and Teachers *Eph. 4. 11. 12.* Vnto
 these two we have a third namely the o-
 perations of God the father, who makes
 his word powerfull and effectuall, giving
 us grace to understand and apply it ; and
 to bring forth the fruit of it: so that from
 the Father , Sonne and Holy Ghost , we
 receive life & these benefitts here spokē
 of, and so become a spirituall house. This
 spirituall house is opposed to the mate-
 reall house builded by Salomon , which
 was but a figure as the Apostle saith to
 the Hebrewes.

Hebr. 9. 9.

Vse.

We are therefore to bee carefull that
 the graces of God be not received in us
 in

in vaine , but that we grow in grace in
faith and holines, that we may be built up
an holy house & habitation by his spirit. *2. Pet. 3. 18.*
In this life we are but in the growth , but
in the life to come , we shall come to be
perfect men, nowe in the mean time we
are to know we are in this world as *Luk 2. 52*
1. Sam. 2.
Christ was in this world, still growing. *26.*
Prov. 3. 4.

There is allwaies an end of building,
as the Apostle saith *Eph. 2. 20.* The whole
church is built upon the foundation of
the Apostles and Prophets Iesus Christ
himself being the chief corner stone , in
whom all the building is coupled toge-
ther. 1. groweth to be an holy temple in
Lord, wherby the holy Ghost shews , the
state of the Church figured by the Tem-
ple. The second end is in the 22. verse,
to be the habitation of God by the Spi-
rit, hence is it the holy Ghost saith, know
ye not that your bodye is the temple of
the holy Ghost? *1. Cor. 6.*

Thus being the temple of God , we
may build upō the assurāce of the Lords
promise of dwelling amongst us , as it is
said, I will walk & dwell amongst them
and pitch my Tabernacle amongst you, I
will be your God & ye shall be my peo-
ple,

ple, thus the most heavenly promises are
 sett downe under this mystery, the full
 accomplishment wherof shall be fullfil-
 led in the world to come: In the mean
 time as Salomon prayed at the dedicatiō
 of the Temple, behold the heaven of
 heavens cannot contain thee, so we
 may say, what are we, that God should
 dwell amongst us, or that he should poure
 out the graces of his spirit upon us? and
 forasmuch as we should be a spirituall
 house, we are to take heed that we defile
 not our bodyes or soules: see what care
 God had of old of the Temple, none de-
 filed, might enter therein, if a matereall
 house was so carefully kept, how much
 more the living house the church of God,
 if the former were carefully watched and
 looked to, to keep it from pollution,
 how much more should we be carefull to
 keep our selves from our own or others
 sins, therefore let us take heed that we
 harbour not uncleannes within us, but
 that we labour to be holy as he is holy,
 because we are built a spirituall house. Sa-
 lomons house was seven years in build-
 ing, so we in this house of God must be
 still in building in that faith to which
 God

1. Kin. 8. 27

Vse.

1. Tim. 5.
22.

1. Pet. 1. 16

1. Kin. 6. 38

God hath called us.

The end of that house was to declare Gods word amongst them, and there did the Lord promise he would accept their offerings.

From the house we are now to speak of the priesthood, for that he speaks of next, (*an holy priesthood.*) As of Christ, we are called Christians, so from the particular offices of Christ, as of Prophet, **Act. 11. 26.** Priest, and King, we are ever with him made partakers of the same, we have the anoynting of Christ to make us prophets priests and Kings, of his priesthood we see here, that we should be *an holy priesthood.* Touching the holines of the priesthood it was appointed by the Lord only to some, for none might take that honour upon them but he that was called of God as was Aaron, so no spirituall priest now, but he that is called of Christ, therefore there is now no true priests but of Christ, as Christ offered to his father a spirituall sacrifice acceptable, so we by him are made able to offer spirituall sacrifices.

Exod. 28. 1
1. Chro. 23.
13.
Heb. 5. 4.

The second thing belonging to the **Lev. 21. 17** priesthood, they must be without blemish,

A s

if

Heb 7. 26.

Leuit. 10. 3.

if anie were blemished they were to be putt from their office, signifying therby that he that is our high priest, must be holy harmlesse and undefiled, seperate from sinners, the priest must abstain from unclean things, we are not to marvel the Lord should be so carefull of the priests, since he will be honoured in those that come near him, they were to be tryed and known to be of holy conversation in the sight of God; the same thing is required of us, that we purge out that naturall corruption wherein we were born, that we should be changed frō our deformities, and shake off our corruptions in the sight of God, that we may be holy as the priests of God, to offer holy sacrifices to him.

Heb. 10. 4.
with 11. 12.
1. Iohn. 1. 7

The sacrifices that the priests did offer of old were of two sorts, some were to putt away sin, some for thanksgiving to God. These sacrifices are now ceased, for Christ once offering himself hath satisfied all, and hath putt an end to all those legall types, therefore now no sacrifice either bloody or unbloody is anie sacrifice for our sin, but onely the blood of Christ which cleanseth us from all sin.

First for the burnt offerings they were
signes

signes of our offering our bodyes and
soules to the Lord , for in it the whole
creature was given unto God , onely the
priest had the skin for his labour , other *Leu 7.8.*
free will offerings , some were of beasts,
some of fowles, and other of corne, now
in those offerings of beasts ad fowles, they
were not to be brought dead : but living,
and therefore no fish that dyes so soone
as it is out of the water was fitt for sacri-
fice.

God hereby teacheth us, not to bring *Use.*
lame and dead sacrifices , but to present
ourselves as living sacrifices, holy, accep- *Rom. 12.1.*
table to the Lord in Iesus Christ. These
things did the lawe of Moles teach them
in those legall sacrifices, but unto us we
know all those outward sacrifices are a-
bolished, and therefore we are not to doe
so , but we are to kill our worldly lusts,
we must present our bodyes and soules to *Math. 22.*
God , and serve him with all our hearts, *37.*
with all our soule , and with all our *Mark 12.*
strength , and this more then all burnt *30.33.*
offerings and sacrifices.

For first spirituall sacrifices doe consist
in the heart, of which David speaks in the
51. Psalm, *The sacrifices of God are a broken* *psal. 51 17.*
heart,

heart, a broken and contrite heart, O God
 thou wilt not despise. Then is there the
 fruit of the lips, so that we must not
 onely have holy affections, but also our
 mouths and lips must sing to his praise,
 we must have no unprofitable and pro-
 fane words to come out of our mouths.
 3. Likewise all our actions and benefits
 to the poore are acceptable sacrifices, To
 doe good, and to distribute forgett not,
 for with such sacrifices God is well plea-
 sed, so that in generall, all good works
 God appoynts us to walk in, in prayer, in
 thanksgiving, in performing duties one to
 another, in releife of our brethren, wher-
 in we are poured out as in sacrifice for
 our brethren.

Acceptable to God by Iesus Christ: These
 sacrifices then must be so offered as they
 may be accepted in Iesus Christ. If a man
 offered sacrifice not accepted, he both
 lost his charge and his reward, so God
 doth not respect sacrifices that are not
 offered in Iesus Christ.

He then that would have his service
 pleasing to God, must first have his person
 accepted, otherwise his sacrifice cannot
 be well pleasing to God, so in Cain and
 Abell,

Abell, the Lord had respect to Abell, & his offering, first his person was accepted *Gen. 4. 4.* then his offering, the reason is, because the sacrifice of the wicked is abominable to God, therefore no wicked man *Prov. 15. 8.* can offer a sweet smelling sacrifice to *Psal. 69. 18.* God, because himselfe being wicked all his actions the Lord hath no respect to. Secondly God doth not onely require holines in our persons, but he farther requires that they be done at his commaund, for if men had offred anie other sacrifice then he commaunded, it was a thing that he abhorred, therefore in offering their children to Moloch the Lord protests against it as a thing he never commaunded, *Ier. 7. 31.* whatsoever worship then is done by the *2. King. 23. 10.* precepts of men without the commaundement of God it is vaine and sinfull, In vain doe they worship me (saith Christ) that teach for Doctrines the commaundements of men. *Math. 15. 9.*

3. As we have a care to doe what God commaunds, yet are we not to think for the worthines of the work done to be accepted; but simply to delight to doe it as a thing commaunded of God in obedience to him.

4. We

4. We must have faith, that so it may be well pleasing to him, we must perform it in him in whom the father is well pleased, that is in Iesus Christ, the reason is, because every man by nature being corrupted, we cannot offer anie thing where-
 Heb. 11. 6. with God is pleased, As it was impossible that the blood of bulls and goates should purge sin, so is it not possible to offer anie other sacrifice pleasing to God, but onely that that is done in faith of Christ. 2. It must be by and through Iesus Christ, because he is the Mediatour of the new testamēt, because God & we are not at one, therefore we must have a Mediatour, and there is no other Mediatour between
 Heb. 10. 4. God and man but Iesus Christ, therefore whosoever offer anie duty & not in faith in Christ, they cannot please God, be they prayers or anie other service. In the sa-
 Heb. 12. 24 crifices of old they were still to have salt, as salt keeps from putrifying, so it also alters the relish of the flesh : which is to teach us, not to think to come to God in the tast of our own works, but by the Covenaut of Iesus Christ.

Lev. 2. 13.
 Mark 9. 49.

Pse.

The summe of all is that we are called of God from our naturall and corrupt state,

state, to the state of grace in Iesus Christ,
which is despised in the world, but rich
in the sight of God, and so ought it to be
esteemed of us above all things, even the
greatest riches & honours of this world.
Let us not then passe for the reprocach of
the world, for having Christ we have all,
therefore we are to esteem of this privi-
ledge aright, and forasmuch as God re-
quireth holines should be in his house of
old, and we are his spirituall house, let us
not think that God requireth lesse of us
thē of old. Labour we to keep our selves
without spott, As Christ was said to be *Heb. 3. 6.*
faithfull in his own house, whose house
we are if we hold fast the confidence, &
rejoycing of the hope firm unto the end,
for this is our happines that we are called
to the communion of himselfe & spiritt,
he defends us frō evill, & doth us good,
here and for ever, and so should we be
thankfull to God, for if God would be
honoured of the fathers in the matereall
temple, how much more of us, to whom
he hath given the spirituall house & spiri-
tuall sacrifices, the fathers saluted the pro-
mises a farr off, God providing some bet-
ter thing for us, that they without us *Heb. 11. 40.*
should not be made perfect.

A Postscript to the Brethren absent.

T Did you
 but know the
 wholsom
 counsell of
 Mr. Thorp
 our Elder
 which would
 have pre-
 vented all.
 See the
 answer to
 the 14 que-
 stion in our
 Loving
 Tender, pu-
 blished

1 6 2 3.
 a 1. Thess.
 2. 15.

Notwith-
 standing all
 this, the Lord
 in mercy hath
 here rayssed a-
 nother church
 void of these
 scandalls that
 walk in the
 fear of God.
 Act. 9. 31.
 Gen. 31. 37.

Brethren, it may haply seem strange † to
 you, that the people here complained of,
 should be so irregular, in their proceedings, &
 so singular, as to reject the help of all, but
 since they had their reasons, I thought it re-
 quisite to give thē their due herein. The reason
 why they proceeded not by the rule Matt. 18.
 was, because in this case, they had nothing to
 doe with it, but Iosua 22. & 1. Thes. 5. 22.
 And the reason why they rejected all others
 help was, because they said they were a con-
 trary to all mē. As for farther things obser-
 ved, I referr myself to the indifferent present,
 whether I have not sett down their offences
 sparingly, they having bee mostly in addition
 in a constant course more then 7. years: yet
 (with grieve I speak it) they are so confident
 and overjust in their courses, that they conti-
 nue wearylesse condemning all others, & cen-
 sure those within their power that withstand
 them in it, and this in deed and truth, is the
 fountain whence all our present troubles have
 issued. This I thought necessary to declare, be-
 cause it ministers just occasion to manie god-
 ly persons to stumble at us. Things thus pro-
 posed: Let the Brethren judg between us.

F I N I S.